

# Friendship

JUN 26 1985

WINTER 1984-5



友誼



CONFERENCE OF THE ANGLICAN COUNCIL  
OF CHURCHES OF EAST ASIA



**BISHOP'S MESSAGE:**

**'THE PEOPLE HAVE SEEN A GREAT LIGHT'**

This text was a prophetic statement made by Isaiah about 700 years before the birth of Jesus. Light is probably an essential symbol of every religion and is especially so in our own — Christianity.

In the beginning, God said, 'Let there be light,' and there was light. He divided the light from the darkness and called the light Day, the darkness Night.

Christmas and Epiphany are 'Feasts of Light'. The glory of the Lord shone round about the shepherds in the field while they were keeping watch over their flock by night. The light of the star in the east led the wise men to the Holy Child to offer Him their gifts.

The prologue of St. John's Gospel gives us a better understanding: — 'And the Word was made flesh. In Him was life, and the life was the light of men and dwelt among us; we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.'

Isaiah not only perceived himself that the glory of God filled the temple and that the whole earth was full of His glory, but also said, 'The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.'

An old man came, by the Spirit, into the temple. He took Jesus in his arms, blessed God and said, '... a light to lighten the Gentiles, and the glory of Thy people Israel.' This is the 'light of Grace', the 'light of Truth' which is already with us. Only those who live in darkness do not accept Him.

Jesus said, 'You are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.'

So all good works, or charitable deeds, are lights of life which will glorify our heavenly Father. During the past months, we have given aid to Africa's starving people and, in Taiwan, to the families of mine disaster victims, the handicapped, mentally retarded children, orphanages and homes for the aged and the blind.

The ceremony to mark the closing of the 30th anniversary of the Diocese will be a Thanksgiving Service on February 10, 1985 at Grace Episcopal Church, Tainan. I sincerely urge you to attend the service, to pray for us and to dedicate yourself once again to the will of God, so that he may be glorified by the light which will then shine from our life.

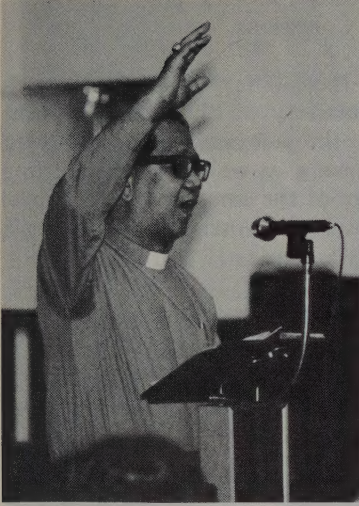
May God bless you all and your loved ones.

Yours in Christ,

+P. Y. Cheung  
Bishop of Taiwan, R.O.C.



## THE ANNIVERSARY MISSION



As part of the continuing programme to mark its thirtieth anniversary year, the Taiwan Episcopal Church was very pleased to welcome the Bishop of Sabah, the Rt. Rev. Luke H. S. Chhoa, when he came to conduct an evangelical mission here.

Bishop Chhoa and Mrs. Chhoa arrived on October 17th, 1984. The mission began the next evening at St. John's and St. Mary's Institute of Technology, where the Bishop spoke to some seven hundred students in the Advent Church. The students found both the speaker and his words appealing, and more than fifty of them were moved to make a decision for Christ.

The next meeting was conducted in Kaohsiung, to which city Bishop Cheung accompanied Bishop Chhoa and Mrs. Chhoa on October 19th. St. Paul's Church was filled for the occasion, and once again the hearers were stirred by the Bishop's message.

The final evening was spent at St. John's Cathedral, Taipei, and included a healing service at which several people received special grace through prayer and the laying-on of hands by Bishop Chhoa and Bishop Cheung.

The last day of our visitors' stay was Sunday, October 21st. Bishop Chhoa preached at the Holy Communion service in the Cathedral, and was afterwards entertained to lunch by the Dean and the council members. Later in the afternoon our Missioner and his wife, together with Bishop Cheung, left for the CCEA conference.

## EAST ASIA CONFERENCE

The conference of the Anglican Council of Churches of East Asia, of which Bishop Chhoa is Chairman, was held in various places in Japan, beginning with Osaka. The morning after his arrival, Bishop Cheung and other visitors were taken to see a children's garden-playground. That evening, October 22nd, the meeting began at St. Mary's Cathedral.

Each day started with Mattins led by the Rev. John Makoto Tokeda, the Principal of the Central Theological College, who gave a series of talks



Mount Koya monastery, Japan. (See overleaf)



on 'The Divine Call and Our Response'. He spoke on historical figures whose obedience to the call of God can encourage our own, considering especially, on three successive mornings, the lives of Gregory of Nazianzus, John Chrysostom and Gregory the Great. There was also a daily group Bible study on the Letter to the Colossians.

The second day of the conference was decidedly out-of-the-ordinary for such a Church gathering, as the meeting place moved to a Buddhist monastery on the side of Mount Koya, some distance from Osaka (photograph p.3). There the delegates celebrated Holy Communion and said Mattins, the Midday Office and Evensong, as well as spending time in Bible study and private prayer. They also took advantage of the fine weather to travel by chair-lift to the mountain summit, more than 2000 metres above sea-level, to enjoy a beautiful view.

In Tokyo, over the next two days, the financial reports were accepted and projects discussed. The delegates were entertained to dinner by the eleven bishops of the Nippon Seikokai (Anglican Church in Japan), and the Primate, the Most Reverend John Watanabe, formally welcomed the visitors. He also celebrated Holy Communion the next morning, after which the final conference session was held and the delegates dispersed.

During this visit, Bishop Cheung had some other interesting experiences. One was when he assisted in an unusual confirmation service. Christians are proportionately few in Japan, which first heard the Gospel in 1614, then by severe persecution tried to stamp out Christianity and did not officially allow its practice until 1873. The Nippon Seikokai had its beginning a little earlier, in 1859, when the missionary C. M. Williams arrived. The church was organized in 1887



Samuel Yoshi with Bishop Uematsu and Bishop Cheung

and became self-supporting in 1940. Its present membership includes only 23,000 active communicants, and a confirmation is quite an event. On this occasion, which was part of the Sunday service which Bishop Cheung attended, the Bishop of Chubu Diocese, the Rt. Rev. Abraham J. Uematsu, invited him to join in the laying-on of hands. Thus the sole candidate, 14 year-old Samuel Yoshi, was well and truly confirmed, with no fewer than *four* episcopal hands on his head.



Our Bishop also took a moment to record a little more of the beauty of Japan — these two lovely young ladies at the railway station!



## THE JOYS OF CHORAL WORSHIP

This was the title of a seminar held at St. John's Cathedral but it might well have been "Sing out the old year, sing in the new" as choristers, choir masters and clergy – more than sixty of them – assembled on New Year's Eve (the Western one) to study several aspects of church music and to practise the choral sections of the liturgy.

The meeting was sponsored by the departments of Nurture, Evangelism, Worship and Service, and the church's Director of Music, the Reverend Michael Liu, came from Tainan with a group of choristers from Grace Church. The organizer, the Reverend David Chee, who was busily sorting sheets of music as folk were gathering, also brought from Keelung part of his choir, which included three college students who had moved into the church hostel there in August, and were baptised on Christmas Eve. Clergy and parishioners from other parts of the island also arrived. After dinner together, the seminar began with Vespers, and the first address, on "Psalms and Worship", was given by the Reverend Graham Ogden. Then compline was said, and most of the remainder of 1984 was spent in choir practice.

New Year's Day started early with Mattins. Next Fr. Liu chaired a forum on "Church, Worship and Music", with Fr. Chee and the Reverend John Chien. Choir practice followed.

It was most unfortunate that, because of trouble with the electrical system, the Church Music Appreciation session which Fr. Chee had prepared had to be curtailed, but at least there was time before the next practice to hear some recorded singing from an excellent three-part girls' choir.

In the afternoon there was another forum. Fr. Liu, Mrs. Amy Chee and Mrs. Grace Chien spoke on "Choir, Conductor and Organist" and answered questions from the audience.

Then – more choir practice! However, everyone seemed to enjoy the work, which was lightened by the fellowship and general holiday feeling of the whole group, increased by a little clowning on the part of Fr. Chee, who was conducting, and of Fr. Liu as he tried to capture the spirit of the rehearsal on his camera from some odd vantage points around the cathedral.

Later in the afternoon another group dealt with "Prayer Book and Worship". These speakers were Fr. Chien, the Reverend Charles Chen and Dean Samuel Chen. Sung Evensong followed.

The climax of the whole seminar came that evening with a very special New Year Sung Eucharist – a treat for music lovers. The choirs, mostly young people including two boys, sang well. Frs. Liu, Chee and Chien concelebrated and Bishop Cheung, from the congregation, gave a message and prayer at the end of the service.

The seminar concluded with a summing up, then closing prayers. It was a happy time, filled with harmony of two kinds – that of the music, and also in the atmosphere of shared interest, purpose and enjoyment, which was obvious throughout. Those involved will have returned to their parishes inspired, and better able, to make the musical part of their churches' worship an acceptable offering.



## CHURCH LIFE WEEKEND

It is a heartening thing to see young people taking an active part in the life of the Church. The organization of a retreat held for the expatriate congregation of the Church of the Good Shepherd was, in the first instance, prompted by the repeated urgings of one of its teenage members and all who took part were surely grateful for and encouraged by his enthusiasm.

On Friday evening, 30th November, thirteen of us made our way to the Benedictine Sisters' retreat house high on a hill overlooking the township of Tamsui, yet far enough from it to remain undisturbed by its busy noise. We assembled in one of the common-rooms, then divided into two groups for the first discussion. The main object of this retreat was not the usual one of personal spiritual renewal and edification, though these did flow from our prayers and worship and the harmony which pervaded the work we did together, but an appraisal of the life of this congregation. In this first discussion, we tried to identify its strengths and weaknesses.

After breakfast on Saturday, we considered the shortcomings in more depth, and the immediate future of the parish, and listed the needs of our section of it. The Eucharist followed in the Sisters' simple but beautiful chapel. Then there was free time for reading, resting or exploring the surroundings of the convent – woodland with many birds, and interesting old temples and graveyards. Three more parishioners joined us and we all enjoyed a very generous and tasty Chinese lunch.

In the afternoon we studied our list of needs and sought for ways in which they might be filled. The evening session began with a short sermon from Fr. Merchant, who then asked us to give a concise statement of the purpose of our church group. A concerted effort from all produced the following: – “To foster, nurture and encourage the life of Christ in its members, to enable them, through mutual support, to manifest this life to others, and to assist the expatriate members of the congregation to adjust to life in Taiwan.”

The last discussion, on Sunday morning, was on the priorities, in the light of this statement, of the needs we had defined, and on the work necessary to deal with them. We planned to present our ideas to the rest of the expatriate congregation and, with them, to form small groups to carry out various tasks concerned with

- (a) building closer relationships with the Chinese congregation,
- (b) making a calendar of traditional church celebrations and events and incorporating in it regular Bible studies,
- (c) the continuation of the English-language service at Good Shepherd and
- (d) our outreach, both to other members of the expatriate population and visitors, and also to the indigenous inhabitants of Taiwan.

The celebration of the Eucharist then gave an opportunity to commit ourselves, our plans and their outcome to God.

Afterwards, at the invitation of one of our group, Sister Ruth told us about their work at Tamsui, which is partly communal prayer and partly outside commitments such as parish visiting, hospital work and teaching in schools and universities. They also run the retreat house and a small hostel for male students, some of whom study at our St. John's and St. Mary's Institute of Technology which is nearby and where Sr. Ruth herself used to



teach. (The Sisters had wanted to look after girls in the hostel but decided that their establishment was too far from the main roads for girls returning from evening classes or engagements.)

Sister spoke of the tensions that arise from having to fit both parts of the work into their several schedules, but also said that the aim of the Benedictine communities is to maintain in their own lives, and to pass on to others, that peace which comes from God. They certainly are successful in this. As we left, we took with us a sense of the peace which these Sisters had shared with us, and also of having achieved something towards serving God and our community here in Taiwan.

### COURTESY CAMPAIGN

Even though Taiwan is in many ways a very isolated country, it too is suffering from some of the less desirable effects of social change, and an Episcopalian, Mrs. Yu Toong Metsung, the wife of Premier Yu Kuo-Hwa, has been in the news again with another campaign. In the middle of 1984, readers may recall, she was very much involved in a drive to clean up Taipei, as a result of which she recently presented a gift of NT\$100,000 (US\$2500) to the cleaning team of the Taipei Municipal Department of Environmental Protection in recognition of its diligence. Later last year she extended her concern beyond external cleanliness and safety to inner beauty and consideration when she began calling for a return to the courtesies of former Chinese custom.

In this photograph we see Mrs. Yu beside Minister of the Interior, Wu Po-Hsiung, as she addressed the members of that Ministry on the need for improved etiquette in Taiwan.

"We should recover the politeness which has long since disappeared from this society," she said, adding that good manners should be among the first lessons taught in the home and in the elementary school.

Mrs. Yu urged all Taiwan's inhabitants to watch their manners in all the situations of daily life, at home, school and work, in restaurants, buses and trains and other public places, as well as on more important public occasions, in order to "create a harmonious society", which would contribute to a higher quality of life.



"The standard of people's politeness should improve with our living standards," said Mrs. Yu. In the increasing rush and competitiveness of our modern world, other countries would do well to take this message to heart.



## A MESSAGE FROM MOTHER TERESA



President Chiang Ching-Kuo with Mother Teresa

In January, Taiwan was privileged to have a four-day visit from Mother Teresa of Calcutta. She came to see her Sisters in Tainan and the people they have been serving there since 1950, and to look into the possibility of establishing, in Taipei, another branch of her Mission of Charity.

While in Taipei, Mother Teresa was presented with a social service medal by Minister of the Interior Wu Po-Hsiung, in recognition of her contribution to the promotion of charitable works. She also gave a public address, after which she was formally received by President Chiang Ching-Kuo at the Presidential Office. The President

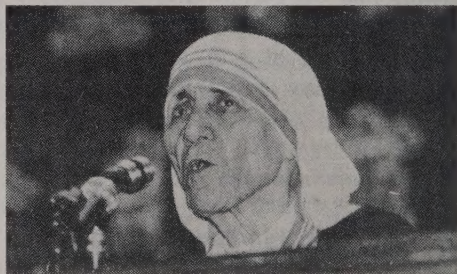
expressed his deep respect for her concern for and services to the poor, and her contribution to world peace.

In Taipei City Hall, over a thousand people heard Mother Teresa quote our Lord's words, "as you did it to one of the least of these my brethren, you did it to me", and her plea for each of us to be aware of, to look for and to show love to the poor in our midst. Pointing out that, besides lack of money, poverty can be the loss of dignity and respect, loss of purity, or being lonely and unloved, she gave examples of desperately lonely old folk she had found who had not received a visitor or "felt the warmth of a hand" for many years. She also instanced people who, wishing to share in the expression of the love of Christ (which is so evident in the lives of Mother Teresa and her Sisters), "gave till it hurt" to help their work — some little girls who sold all their toys to make a donation, and a young couple who restricted their marriage celebrations to the ceremony itself and gave the value of wedding clothes and reception to the Mission.

Asked afterwards by a reporter whether trying to feed the people of Ethiopia were not just 'treating the symptoms', Mother Teresa said, "What would you do — let them starve to death?" Another reporter asked if she thought some governments were not to blame for the condition of some of their poor. Her answer was, "Who are the Government? They are ourselves: we elect them." In reply to a question about her recently awarded Nobel Peace Prize, she said that she considered it to be recognition not of herself but of the poor people to whom her Community ministers.

More than once, Mother Teresa said, "For years people have been talking about the poor: now at last they are beginning to talk to them."

In all that she said, the message, right from her heart, was very clear and direct: that we all can serve the poor best by going out of our way to meet them, by seeing Christ in each of them and by loving Him in them.





**CORRESPONDENCE – EXTRACTS FROM CHRISTMAS LETTERS  
TO BISHOP CHEUNG**

From **MRS. CHARLES P. GILSON**, 49 Hilltop Place, RR 1 Box 225, New London, NH 03257

“Christmas is a happy time for me to think of Christmas in Taiwan. I remember riding with my husband in the dark night from Chiayi to Tainan for services in both places.”

“I am leaving this afternoon for England, to spend Christmas with my son, Charles. My son Ben, called to Sea Duty by the Navy, is on a carrier in the Mediterranean. I return home January 4th.

My love to all the churches and to you and yours.”

From **MRS. HARRY S. KENNEDY**, 1001 Wilder Ave., Apt. 806, Honolulu, Hawaii 96822

“Your Christmas card and beautiful calendar were very much appreciated. The calendar sits right here on the desk in front of me. Thank you so very much.

We were both ill for a month just before Christmas. I had pneumonia and Harry was hospitalized with a bad heart. But we are both much better now.”

From the **REVEREND PEYTON CRAIGHILL**, 1 Narwyn Lane, Narbeth, Pa. 19072

“For an Old Boy of the Episcopal High School (known to all true Virginians as THE High School) to serve at the Episcopal Academy has its drawbacks. Among other things, I have to acknowledge that the school of my new loyalty was founded forty-four years earlier than the venerable institution from which I graduated. This makes E.A. the oldest (and I have been told the largest) school affiliated with the Episcopal Church. It was established by none other than Bishop White, the greatest of the founding fathers of our Church. Since the school opened in 1785, we have been involved this year in frantic activities celebrating our Bicentennial Anniversary. The Tainan Theological College Centennial celebration in 1976 was a great preparation for me for all this, but nothing lessens the work, anticipation and excitement involved. My immediate preoccupation is planning the special liturgy for the occasion. For this great event, on January seventh, we will load grades seven through twelve onto fifteen buses and head for the site where our school began, Old Christ Church in downtown Philadelphia!

It's hard to believe that we have been settled here on the Mainline just outside Philadelphia for almost a year and a half. The weeks have been packed with a steady stream of events . . . Two major projects are keeping me going at the moment. The first is working with several others organizing a group to be called the World Mission Associates of the Diocese of Pennsylvania. The second is even more exciting. Three of us at E. A. are putting together a study tour of seniors to be held during March in China! For two and a half weeks we will be in residence in Beijing, with the rest of the time spent visiting several cities from Nanjing to Shanghai. Although we still haven't signed up the necessary ten students, prospects look hopeful. I am asking Santa Claus for a dictionary from Mainland China. I want to be sure my vocabulary conforms to the right socialist model!

And from **MRS. MARY CRAIGHILL's** page:

“On the homefront, I continue as cellarer, infirmarian, archivist, chauffeur and gutter cleaner. We chose to involve ourselves at the Church of the Redeemer, Bryn Mawr, and through a volunteer program teaching English to Indochinese refugees, I have come to know a cross section of the parish. In October I was able to form an Education for Ministry



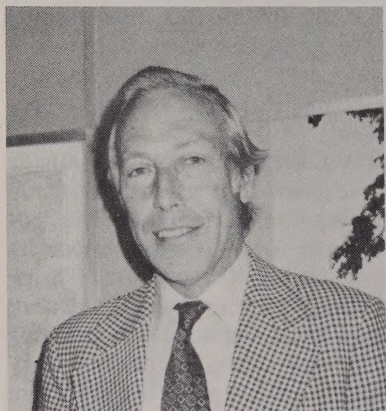
group, a four-year study program with its headquarters in Sewanee. Along with our study of Genesis, we have launched into the exciting process of developing skills in theological reflection and community life. I look forward to our Monday evening meetings and I enjoy the fellowship with other diocesan mentors. As we benefit from our more rooted life, I feel more free to turn myself to questions of the larger vision — to what it means to be a member of the world-wide Church today.

### MISCELLANEOUS

TWENTY YEARS AGO, on the last day of 1964, the Rt. Rev. James C. L. Wong, D. D. arrived in Taipei to become the first bishop of the new Diocese of Taiwan and the first Chinese bishop of the Episcopal Church here. Two days later, he and his wife set off on a tour of most of the mission stations of the Church. They visited Kaohsiung, Chading, Tainan, Chiayi and Taichung before returning to Taipei to prepare for the institution ceremony. Bishop Wong was enthroned as Bishop of Taiwan on January 7th, 1965.

In November last, the REVEREND SAMUEL K. L. LIAO returned home after nine months in New Zealand, where he had been studying at St. John's Theological College in Wellington. He is now Priest-in-Charge of St. Mark's Church at Pintung, an agricultural area in the south-west of Taiwan. The church will be rebuilt this year, at a cost of US\$110,000. We are grateful for a grant from UTO of US\$25,000 towards this.

Also in November, we had a short visit from the REVEREND MALCOLM WARNER (below), the Secretary for East Asia of the Church Missionary Society in England. He spent some time with the Reverend Graham Ogden and his wife, Lois, the only C.M.S.-sponsored missionaries in Taiwan, particularly discussing the provision of a replacement for Fr. Ogden on the staff of the Taiwan Theological College when the Ogden's go to England later this year. Mr. Warner also visited other parts of the diocese during his week here.



On the national holiday for the annual commemoration of the birthday of R.O.C.'s Father, Sun Yat Sen (孫逸仙), the STUDENT FELLOWSHIP of ST. MICHAEL'S CHURCH, TAIWAN, made the most of their free day and the good weather with a day-trip to Coral Lake. The vicar's wife, Mrs. Lin, joined the group with some thirty girl students, and over forty people altogether enjoyed a day of relaxation with games, competitions, boat-rowing and, of course, eating. (Photograph above.)



## A FOREIGNER LOOKS AT TAIWAN

### Part Two

People from many countries on their first visit to Australia are usually struck by its wide open spaces and the sparseness of its population. In the dry 'outback' towards the desert centre of the continent, where sheep and cattle stations have been measured out in acres to the animal rather than the reverse, neighbouring homesteads are sometimes as much as a hundred miles apart and the children in them are educated by radio. Even in the urban areas, a goodly proportion of the people live in separate bungalows surrounded with grass and gardens, in suburbs which sprawl outwards in a vast circle from the city centre.

Imagine then the shock to the system of an Australian who takes up residence in the middle of Taipei, a city hemmed in by rings of mountains and having nowhere for its large and ever-increasing population to spread but upwards. For most of the local people, the English 'house' is synonymous with 'apartment'. There is little or no space between buildings, and almost every one accommodates layer upon layer of offices, small businesses and family dwellings in close proximity, whose life is shared in a manner which gives 'crowded' new meaning. For instance, do you go to the door of your seventh floor flat, to find it was the next-door shoe factory's bell that rang, or, on returning home, have to wait in the elevator while an employee of a new tenant on the fifth floor stows in beside you piles of office furniture? Do you rush to your kitchen when your neighbour's pot boils over, or wonder why the soup smells of fish and then realise that the family below you are having seafood for lunch?



Occasionally one sees a vacant allotment, and there are still a few old single- or two-storeyed houses, but their doom seems nigh as one hoarding after another goes up to announce that the developers are about to move in, with their huge metal beasts ready to gouge out the earth for foundations and to grind away great mouthfuls of masonry to clear the way for thrusting skywards yet more rectangular hives of human bees.

Outside the buildings, the crowding is similar. The small amount of room for making one's way along the footpaths often necessitates a kind of side-stepping shuffle amongst street-vendors and their wares, parked motorcycles (beware those that move suddenly!) and other pedestrians. Some sections have been taken over by the little stool-ringed tables of the extremely numerous eating-places, by the box-like stalls in which sit the sellers of bus tickets and tokens, lottery tickets, soft drinks and candy, and by the many garages whose employees repair and wash cars and motorcycles outside their workshops, leaving pools of oil and water to be dodged as well.



Playing areas for children are a rarity. Relatively empty parts of the footpaths, even edges of the road, are to be seen occupied by boys with marbles or small round cards, girls marking out squares for hopscotch and little groups playing 'Chase'.

During peak hours the public transport vehicles are jammed tight, not only with workers but also with students from the city's many schools and colleges where enrolments of five thousand are not unusual. Buses sometimes have to sail past and leave would-be passengers standing at a stop, and getting off can be more difficult than getting on.

There are effects of this population density which are noticeable to the outsider. From the purely physical point of view, in such crowded streets and conveyances frequent body-contact is unavoidable and is therefore disregarded. No-one seems even to notice being bumped, stepped on or banged with a bag or parcel, and if for some reason it should be necessary to attract the attention of a fellow traveller, it takes quite a tug on the sleeve or thump on the shoulder to make him aware of the fact.

With businesses and residences so closely packed, those collecting payments for water and electricity have a busy time. Usually the collector, immediately upon emerging from the elevator, knocks on all the doors on that floor and then, as they begin to open, makes a second round handing out the bills, after which he stands in the middle of the lift lobby to receive the hastily produced money. Garbage accumulates rapidly and is collected every day in the downtown area. The red and green boxes for local and air mail, respectively, are cleared as often as six times a day and incoming mail is delivered twice a day from Monday to Saturday and once on Sundays and all public holidays.

There is, too, a distinct lack of privacy which is undoubtedly responsible for the outlook on life which attaches little importance to many of the aspects of privacy which some foreigners are accustomed to expect. Such are not afforded to a family whose shop, wide open on to the street until late in the evening, is also their living-room, where meals and the evening television are a public affair. Differences in social interaction are observable, as when a consultation with the doctor is interrupted by another patient coming through the open door to speak to him. A nearby dentist's waiting-room and surgery are the same room, and only nominally shielded from the gaze of passers-by by a flimsy curtain. In shops, a discussion between customer and salesgirl is broken into any number of times by shoppers who think their business more urgent and who are often served while the original customer stands waiting.

Inside the closely-placed apartments, living space also is limited, so that the idea of each teenage child's having a separate room, or of a single person's living alone, is often greeted with surprise. A spare room is considered a waste of space, especially when it could bring in extra money by being let to two or three working girls or boys, or some students. For those in university and college dormitory buildings, a single room is a luxury and even final year students commonly share, with as many as four to a room.

This makes one wonder about the application in this situation of our Lord's words about 'going into your room and closing the door' when you intend to pray. One Chinese friend has spoken of practising the art of calligraphy as a way in which one can learn to shut out everything around and withdraw into a separate cell of internal quietness. Perhaps this is the kind of private room which the Christian here needs to build.

Footnote: One of the photographs in Part One, last issue, is now historical. The lone rice field is no more! It has succumbed to "progress".